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The teacher of a secondary school regards moral training as a part of his duty—as the most important part indeed. But he thinks he can attain his end better than by going directly toward it. He thinks that the longest way round is the shortest way home. Yet he teaches directly though incidentally. A serious talk that arises by chance is none the less direct that it was not provided for in the time table. Indeed, there is a curious inconsistency in opposing direct moral instruction and yet upholding the school sermon. It would almost appear that what separates the two camps has a quantitative rather than a qualitative reference.

Though less controversial—except where the French system keeps alive the problems of volume one—the second volume is full of valuable information that so widens our view that we can in future speculations take the world as our unit. It is impossible to praise too highly the fairness that marks the presentation of all the conflicting evidence that has been poured into the inquiry committee.

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WOMAN: HER POSITION AND INFLUENCE IN ANCIENT GREECE AND ROME, AND AMONG THE EARLY CHRISTIANS. By James Donaldson, M. A., LL. D., Principal of the University of St. Andrews. London: Longmans, Green & Co., 1907.

This work (254 pages) is divided into four books, the first three of which have been compiled from essays that appeared between 1878 and 1889 in the *Contemporary Review*, London. The fourth book, both in form and substance, reads like a series of notes bearing on the subject-matter of the first three books. The whole forms a series of brightly written studies of womanhood, which, if they possess more or less the characteristics of literary snapshots rather than the sustained interest of the development of a history or of an idea, are nevertheless formed into a unity by the all-pervading sympathy of the writer. On every page this sympathy creates an atmosphere which makes throughout for the conclusion that (p. 191) “as with individuals there is no place like home, so with a state there is no institution like home; that a community can be great only where there are happy, harmonious and virtuous homes, and that homes can-

not be happy and harmonious and virtuous unless woman is accorded a worthy place in those homes, with freedom of action, with a consciousness of responsibility, and with the right, unfettered by circumstances or prejudice, to develop all that is best and noblest in her to the utmost perfection."

On pages 20 and 21 Dr. Donaldson gives a charming version of the story of Nausicaa, and incidentally a fascinating account of the life of Homeric women, with their "fine development of the body." "They are much in the open air." "They can do everything that is necessary." "Time never hangs heavy on their hands." "And the strength and freshness of body produce a sweetness of temper and soundness of mind which act like a charm on all the men who have to do with them."

The conditions of life in Sparta and Athens are interestingly contrasted, and we are made to feel that the exclusive conditions of the Spartan community made a relatively great freedom possible to its women, with the happiest effects on the health and beauty of its people and on the frank, wholesome relations of the sexes. In Athens, on the other hand, commercial life, the attraction of her philosophic schools and of her great art treasures, induced a mixed and diverse population in which that racial purity which was a common Greek ideal seemed only achievable at the cost of the freedom of the women. Those people who believe to-day that woman's sphere is exclusively the home, and her work exclusively domestic, would do well to study the life of the women of ancient Athens. There the home life, home work, home interest, home education of the women was complete in its separation from the public life, public education, political work and political interests of the men. Outraged human nature revenged itself in the corruption of the home life of the women and in the passing of influence, intelligence, power and wisdom out of the hands of the legitimate wives into the hands of the Hetæraë, who because of their freedom to do and be whatsoever they would and could, became by virtue of their richer experience the "companions" and beloved comrades of the men.

The strongly organized Roman family is attractively sketched. The good points—the strong sense of duty between its members and toward the state, the mutual affection and respect between its men and women; and its weak points—the legal possession of its women by the men, the consequent revolt of its

women and their recourse to poisoning and other crimes as means to the realization of a thwarted and disregarded will; all these are dispassionately set forth. Also the breakdown of the Roman contract-marriage, the unwillingness of the men to incur the vast expenses incidental to an over-luxurious family life and to the dowering of daughters.

Most interesting, too, is the examination of the causes of the curious degradation of the idea of marriage which occurred during the early centuries of Christianity. At that time, we are shown, the doctrine of the value of the individual human soul, as such, which was destined ultimately to carry with it the full recognition of the human equality of men and women, was overlaid by the false antithesis of the flesh and the spirit. Marriage during these early Christian centuries tended to be regarded almost wholly as a relation of the flesh, and therefore it was felt that saints of God must crucify the flesh and abstain from marriage if they were to achieve saintship.

In his treatment of this impious heresy (of which Christianity has not yet seen the last), as well as in his treatment of the whole subject—many times appearing—of the relation of modesty and clean-mindedness to knowledge and to nudity, the author has an attitude which we would call intensely modern, were it not that it was so nobly held by that most modern-ancient, Plato. Through these difficult places Dr. Donaldson walks with a firm and even tread. He handles his subject-matter without bitterness or overstatement, but with the assurance and humor and easy leisure of a man too convinced of the nature and tendency of things to be in a hurry.

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THE SCHOOLS OF HELLAS. By Kenneth J. Freeman. London: Macmillan & Co., Ltd., 1907. Pp. xviii, 231.

One need not say to oneself, *de mortuis nil nisi bonum*, before proceeding to say good things of Mr. Freeman's book. It is in itself charming and attractive. It is a work by a young Hellenist on things Hellenic; it is a book by a classical school-master on classical schools. One might be listening, as one reads, to one of Plato's bright and eager figures—a Glaucon or an Adeimantos. The literary charm is, indeed, ever and again,